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BIBLE EXAMINER.

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Its main design is to examine the Scriptures, *independently*, on the subject of Christ's second coming, but other points of Scripture doctrine will be investigated.

The article which fills the Examiner this week is one upon which the editor has thought much, and examined with prayer. He believes the interpretation usually given to the 24th of Matthew has been *dictated by Papal corruptions* of God's word, and adopted by Protestants to the great injury of the cause of real and truth, as it has tended to hinder up Universalism, and lulls many eyes from the revelation of the *Lord Jesus Christ* on the *clouds of heaven*.

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EXPOSITION OF MATTHEW, XXIV. CHAP.

BY GEO. STORRS.

In contemplating this chapter our minds are apt to be biased by our previous modes of thinking. We seem to suppose that the disciples in their inquiry, in the third verse, understood that Jerusalem was to be destroyed *before the end of the world*, as much as though it was an historical fact at the time. To my mind, it is clear that they had no idea that *"the temple"* was to be destroyed prior to the coming of Christ at the end of the world. The previous chapter closes by our Saviour proclaiming his *future* coming; and as he departed out of the temple, his disciples called his attention to the buildings of the temple. He tells them—"There shall not be left one stone upon another, that shall not be thrown down." This expression could convey no idea to the minds of the disciples of what we call *"the destruction of Jerusalem,"* as an event disconnected with his second coming. Let us consider—he had, just before leaving the temple, spoken of his coming; as he leaves the temple, he speaks of its *utter destruction*. The most natural idea to the minds of the disciples, must be that their Master spoke of the overthrow of those buildings *at the end of the world*, when he would *come again*. In this it will appear by-and-by, the question (for I consider the question one) was asked, "When shall *these things* be, and what shall be the sign of *thy coming*, and of the *end of the world?*"

"*These things*"—*what things?* Christ's coming and the end of the world; to which time, it seems to me, they supposed our Saviour referred, in speaking of the destruction of the temple.

The fact, therefore, on which they wanted information was about their Lord's coming and the end of the world. Our Saviour commences a connected chain of events which were to reach from that generation to his coming in the clouds of heaven. From the fourth to the fourteenth verse he gives them a kind of general description, or synopsis of events to take place, at no very distant period after his leaving them.

Verse 4. "Jesus said unto them, Take heed that no man *deceive you*." He would have them on their guard against deception, knowing the temptations they would have, from the tribulations they were to pass through, to accept of some deceiver who might *profess* to come in Christ's name, to lead them out of their troubles.

Verse 5. "For many shall come in my name, saying, I am Christ, and shall deceive many." Many such did arise.

Verses 6 and 7. Here our Lord tells his followers of wars, &c., and cautions them against being "*troubled.*" These wars did come—Jerusalem was destroyed in one of the *first*, if not the *very first* of those wars; and by these wars the Roman empire itself was divided into ten kingdoms, according to Daniel's prophecy, chap. vii. 24: "The ten horns out of this kingdom are ten kings [kingdoms] that shall arise." All this took place before "*the end come*" to paganism, or the "daily," as Daniel calls it.

Verse 9. "Then shall they deliver you up to be afflicted, and shall kill you," &c. "*Then*"—*when?* While these circumstances are going on in the Roman empire.

Verse 10. "Then shall many be offended, [stumbled, *apostatized*,] and shall betray one another, and shall hate one another."

It does not come within my design to show *particularly* how this prophecy was fully accomplished under heathen, or pagan Rome. All acquainted with history know it was fulfilled to the very letter; and it is supposed that not less than three millions of Christians suffered death under that persecuting power.

Verse 11. "And many false prophets [teachers] shall arise, and shall deceive many." The history of the church shows that many such teachers did arise at the period here indicated.

Verse 12. "And because iniquity shall abound, the love of many shall wax cold." When Christianity became, by profession, the religion of the Roman empire, then the church was corrupted by a worldly policy, and the introduction of heathen customs into their religious services, so that *iniquity* abounded, and the love of many waxed cold; then came the "falling away," spoken of by Paul, 2 Thess. ii. 3: thus preparing the way for the appearing of the "*man of sin.*"

Verse 13. "But he that shall endure unto the end [*death*—see Rev. ii. 10.] the same shall be saved." The trials of those days should be severe, but *faithfulness* "unto death" should be rewarded with "a *crown of life.*"

Verse 14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The inquiry arises—Is *the end of what?* Some say, the end of the Jewish economy, or of their *nationality*; others say, the end of *the world*. I cannot adopt the first position; because, it appears to me, our Saviour was speaking of an end that was to come *after* a bloody persecution of his followers, and a *falling away* in consequence of the abounding of iniquity. [v. 12.] as I not that only, but also of many wars. These things did not all take place before the destruction of Jerusalem. If I am not much mistaken, the first war, of any importance, after our Saviour, was that in which Jerusalem was destroyed; and the Saviour told his disciples that the end was "not yet" when those wars commenced. See v. 6.

I cannot adopt the interpretation, that the *end* spoken of in the 14th verse is the *end of the world*. Not that *that* interpretation is an objection to the end of the world being near at hand, as some suppose, but because, if that construction is true, the world should have come to an end long ago. The apostle, in his Epistle to the Romans, x. 18, says, "They have not all obeyed the gospel;" and adds, [18th v.,] "I say, Have they not heard? Yes, verily, their sound went into *all the earth*, and their words unto the *ends of the world*." And again, in Colossians i. 5, 6, "The truth of the gospel, which is come unto you, as it is in *all the world*." And again, at the 23d verse, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the *gospel*, which ye have heard, and which was *preached to every creature under heaven*; whereof I, Paul, am made a minister." To my mind, it seems next to impossible to reconcile this testimony of the apostle with the idea that the gospel has not, hundreds of years ago, been "preached in all the world for a witness unto all nations." Hence, I am compelled to look for some other interpretation of the 14th verse. The "end" of something is spoken of, in that verse, which, it would seem, was brought about by the agency of the gospel. By the preaching of the gospel of the kingdom in all the world for a witness, or *testimony*, some kind of a change, or revolution was to be effected that should bring an "end" to something. The inquiry returns—what is that *something?* In my opinion, it was that *persecuting* power of which the Saviour had spoken in the previous verses; in other words, it was *Pagan* Rome, paganism, or the same power, called by Daniel, "THE DAILY."

Let us see if we can determine what we are to understand by the "*daily sacrifice*," spoken of in Daniel 8th, 11th, and 12th. It will be seen by a reference to those chapters, that the word "*sacrifice*," connected with "*daily*," is in *italics*, and therefore is not in the original text, but has been supplied by our translators. The expression in those texts is perfect without the supplied word, and the sense much clearer. The first text will read as simply "the *daily*, and the transgression of desolation;" and in the 11th chap. 31st verse, it is, "They shall take away *the daily*, and they shall place the *abomination* that maketh desolate." This language shows that "*the daily*" is a daily, *or continued abomination*, or desolating power, that should desolate the people and church of God till it was taken "away," and, that then should come up *another* abomination to take its place, still more desolating; then, in the 12th chap. 11th verse, the *time* is given us *from* the taking away of the daily to set up [as the margin has it] the abomination that maketh desolate: and that time carries us to the taking "away the dominion" [Dan. vii. 26] of this last abomination.

That these things do not relate to anything done by Antiochus Epiphanes, is certain from the fact that Antiochus died 164 years before our Lord's birth, and Christ directed his followers to look for the "abomination of desolation, spoken of by Daniel," as *still future*.

Some tell us the "daily" is the daily sacrifice of the Jews, which was taken away at the destruction of Jerusalem. If so, can they tell what event took place answering to the 1290 days, which, if understood as literal days, can be made to agree with no event? Then it is added, "Blessed is he that waiteth and cometh to the 1335 days." What took place then? Nothing that marks that as a peculiar period. It was at the end of those days that Daniel was to *stand in his lot*, or have his resurrection. Did he have it 1335 days after the destruction of Jerusalem? If the days stand for years, what event, answering to the prophecy, took place 1290 years from the cessation of the Jewish sacrifices? It was in the darkness of Papal Rome. Did Daniel have his resurrection under the dark reign of Popery? We have nothing in history to show that anything took place at the end of those days, if reckoned from Jerusalem's destruction.

We are now led to inquire what "*daily*" it was that was "taken away." I answer, it appears to me, clearly, it was the daily or *continued* abomination of paganism, which oppressed the people and church of God till it was taken out of the way;" which event, it seems, from Gibbon's History of Rome, took place about A. D. 508, when Clovis, a Gothic chieftain, with an army of Huns and Bulgarians, declared themselves the *champions of the Catholic faith*." Thus an end came to pagan sacrifices at Rome, or paganism was "taken out of the way" and no longer "*hindered*" the revelation of the "man of sin," or abomination that maketh desolate," i. e., Popery. What event transpired 1290 days from the taking away of paganism, or the "*daily*," in 508? 1290 years from that time, or A. D. 1798, Berthier, a French General, entered Rome, declared the Pope, abolished the Jesuits, and carried with him the Pope had carried on his "*wars against the saints*" for 1260 years, and cave to Italy a republican form of government, carried the Pope captive to France, where he died in 1799.—Thus was the "*dominion*" of Papacy taken away, to consume and destroy unto the end." See Dan. vii. 26. The 1335 days, or years, from the taking away of the daily in 508, carry us down to 1843, when Daniel, with all the saints, will *stand in their lot*, or will be raised from the dead.

"The *daily*," then, and "the abomination of desolation," are two desolating powers acting against the people and church of God. As one comes to one, and then the other comes up in its place.

The gospel of the kingdom, Mark says, xiii. 10, "must *first* be published among all nations." This was done in the apostles' days, as we have already seen, but the influence of it did not at once work the revolution by which *paganism fell*: but it began to work its fall, and at length produced that change, by which Constantine declared in favor of Christianity in the fourth century; but paganism had its temple and altar at Rome still, and was not utterly thrown down, or "taken away," as about A. D. 508, when "Vitalian with an army of *Huns and Bulgarians*, mostly idolaters, declared themselves the *champions of the Catholic faith*." That mighty revolution caused the *taking away* of the pagan rites at Rome, as we have seen, and thus "*the end come*" to the pagan persecuting power. But, observe, this was not till after "*a falling away*," as Paul calls it, and "the love of many" was or "cold," as our Saviour saith. This took place from the time the Roman Emperors espoused the cause of the church, and Christianity became the religion of the empire. Thus prepared the way for the revelation of the "man of sin," or "the abomination that maketh desolate." "*The end come*" to one abomination, or persecuting power "spoken of by Daniel," viz.: "the daily;" then, in the 15th verse, our Saviour speaks of the coming up of the other "abomination," and of its *standing* "*in the holy place*," viz., the church; or as Paul saith, "sitting in the temple of God." See 2d Thess. ii. 4. The mode of persecution is now changed; *before*, it was heathen, or pagan; now it is *professed Christian*. Christians who lived previous to the coming up of this latter power, foresaw its rise, and were filled with terror at the thought. R. Fleming, of Edinburgh, writing previous to 1701, on "The fulfilling of Scripture," says, on 2d Thess. ii. 3, "The mystery of iniquity, even in the times of the apostles, did begin to work, and what for a time withheld has come, the heathen empire of Rome, hath first been taken out of the way, which caused some Christians, in those days, to wish the standing and continuance of that empire, from the *terror* they had of that adversary, who, according to the word, *they knew was to fill his room*."

The *end*, then, spoken of by our Saviour, was the end of the "*daily*," or pagan abomination, under which the wars and persecutions had been carried on, spoken of in the previous verses.

Let me now show you the perfect agreement and harmony there is between Daniel, our Lord, and Paul. See Dan. ch. 30.

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AN INQUIRY: ARE THE WICKED IMMORTAL?

IN SIX SERMONS—BY GEORGE STORRS.

FIRST DISCOURSE

INTERMEDIATE STATE OF THE DEAD,

OR

STATE FROM DEATH UNTIL THE RESURRECTION.

BY GEORGE STORRS.

BIBLE EXAMINER.

NEW-YORK, SEPTEMBER 24,, 1844.

GEORGE STORRS, EDITOR & PUBLISHER. "PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD." GRATIS—NUMBER 18

"WITHOUT MONEY AND WITHOUT PRICE."—PLEASE CIRCULATE.

"GO YE OUT TO MEET HIM.

THE TENTH DAY OF THE SEVENTH MONTH."

BY GEO. STORRS.

I take up my pen with feelings such as I never before experienced. Beyond a *doubt*, in my mind, the *tenth day* of the *seventh month*, will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a *few days* of that event. Awful moment to those who are unprepared—but glorious to those who are ready. I feel that I am making the last appeal that I shall ever make through the press. My heart is full. I see the ungodly and the sinner, disappearing from my view, and there now stands before my mind, the professed believers in the Lord's near approach. But what shall I say to them! Alas! we have all been *slumbering and sleeping*—both the *wise* and the *foolish*; but so our Saviour told us it would be: and "thus the Scriptures are fulfilled," and this is the last prophecy relating to the events to precede the *personal advent* of our Lord; now comes the TRUE MIDNIGHT CRY. The previous was but the *alarm*. NOW THE REAL ONE IS SOUNDING: and oh, how solemn the hour. The "virgins" have been asleep, or *slumbering*; yes, all of us. Asleep ON THE TIME: that is the point. Some have indeed preached the *seventh month*, but it has been with *doubt*, whether it is *this* year or some other: that doubt is now removed from my mind! "BEHOLD THE BRIDEGROOM COMETH," *THIS YEAR*: "GO YE OUT TO MEET HIM." We have gone with the nominal churches and all the wicked, except so far as this cry may affect them: our work is now to wake up "virgins" who "took their lamps and went forth to meet the Bridegroom." Where are we now! "If the vision *tarry*, wait for it." Is not that our answer since last March or April? *Yes*. What happened while the Bridegroom *tarried*?—The virgins all slumbered and slept, did they not! Christ's words have not failed: and "the Scriptures cannot be broken," and it is of no use for us to pretend that we have been awake: we have been slumbering; not on the *fact* of Christ's coming, but on the *time*. We came into the *tarrying* time—we did not know "*how long*" it would tarry, and on that point we have slumbered—some of us have said, in our sleep, "Don't fix *another* time:" so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. Speak THYSELF, Lord. O, that the "FATHER" may now "make known" *the time*.

Peter, 1st Epistle, chap. 1: 11, positively declares that the Spirit of Christ, in the prophets, did testify of *time* for the sufferings of Christ and the glory that should follow, and gives us to understand, in the 13th verse, that that glory was to be "at the REVELATION of Jesus Christ." Speaking of the prophets, Peter says, —"Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified, beforehand, the sufferings of Christ, and the glory that should follow. . . . Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here we have the fact stated that the Spirit of Christ did reveal to the prophets the *time* not only of Christ's sufferings, but of his glory, or "revelation." Peter tells us the time revealed was not literal, but *symbolical*. "What manner of time!"

He also says, that "the *angels* desire to look into" "these things." By turning to the 12th chapter of Dan. we find, that after the angel had finished the detailed explanation of the visions, and wound up with he standing up of Michael, [*one like God*—the Son of God,] the resurrection of the saints, and those that had turned many to righteousness shining as the stars, &c., that Daniel sees, verse 5, two angels, "and one said to the man clothed in linen, which was upon the waters of the river—HOW LONG shall it be to the *end* of these wonders!" Here is an inquiry about *time*, by the angels. Well, Peter said the angels desired to look into it. Did they get an answer! See Dan. 12: 7—"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times and an half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This person thus swearing was none other than the Lord Jesus Christ; and He *sware* to TIME. Yea, to time connected with the second advent, the resurrection, and the glorification of his people. The time, however, is symbolical. But will any man dare take the blasphemous position that the Lord Jesus sware to time that meant nothing; or, which is the same thing, sware with a most solemn oath, to time that he intended should *never be understood!* Such a position, one would suppose, is blasphemous enough to make a devil tremble: for, it is virtually charging the Lord of Glory with swearing *to a lie!!* Beware, O vain man, how you thus charge the Son of God. Time is revealed. But it cannot be understood without obeying Christ, and "INQUIRING and SEARCHING DILIGENTLY what, and *what manner*, of time." Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely, will come upon them unawares.

I will now present a brief argument from the types to show that the *tenth day of the seventh month*, is the time in the year to look for our coming Lord.

Matt. 5: 17—Our Lord says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one *jot or one tittle* shall in no wise pass from the law, till all be fulfilled." This must relate to the law of types as well as the moral law. Let us now enquire how the types have been fulfilled. The first we will notice, is the slaying of the paschal lamb. Exodus 12: 6—"And ye shall keep it up until the fourteenth day of the same month:" and the whole assembly of the congregation of Israel shall kill it in the evening." "*Between the two evenings*," is the marginal reading. The Jews divided their afternoon into two *evenings*, viz: from the sixth to the ninth hour, and from the ninth hour to sundown: that is, from mid-day to our three o'clock, and from three o'clock to the sun setting. The lamb, which was a type of Christ, was slain at the point in the day we call three o'clock in the afternoon, on the fourteenth of the first month. Was this type exactly fulfilled in our Lord's death! Yes. He was put to death at the Passover, and died at three o'clock, or the ninth hour. See Mark 15: 33—37. Thus the type had an exact fulfillment on the *day* and at the very *hour*; so exact is God about TIME.

Leviticus 23: 9—11—We read thus: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when ye become into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Here is a type of Christ's resurrection, and Paul tells us, 1st Cor. 15: 20—"But now is Christ risen from the dead, and become the *first-fruits* of them that slept." On what day did our Lord rise from the dead! On the first day of the week, or the "morrow after the Sabbath." Thus exactly fulfilling the type, not only in the *thing* signified, but in the time. Lev. 23: 15, 16—we have the time of the feasts of weeks, or as it is called, the Pentecost, which signifies the *fiftieth* day. This was the anniversary of the giving of the Law, and the descent of the Lord upon Mount Sinai. Exactly on THAT DAY, did the Holy Spirit descend on the apostles. Acts. 2: 1—4.

If the types *have* been fulfilled exact, as to TIME, even to the hour, where that is known, will those that remain to be fulfilled, be less exact? I think not. God always has KEPT TIME in the fulfillment of the prophecies: and thus far, as we have seen, in the types, he will not fail us now. No, not "one JOT or one TITTLE, shall pass from the law till ALL be fulfilled." Let us then, look at those types that remain to be accomplished. Lev. 16: 29—14—"And THIS shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, *whether* it be one of your own country, or a stranger that sojourneth among you; For on that day shall the PRIEST make an atonement for you to cleanse you, THAT ye may be clean from all your sins before the Lord. It *shall* be a sabbath of rest unto you, and ye shall afflict your souls, by a *statute* for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments; and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year." In the 9th chapter we have an account of what was to be done on that day, and at the closing part of it we are told, Lev. 9: 22, 23—"And Aaron lifted up his hand towards the people and blessed them, and came down from offering of the sin-offering, and the burnt offering, and the peace offerings. And Moses and Aaron went into the tabernacle of the congregation and came out, and blessed the people; and the glory of the Lord appeared unto all the people." Christ our great High Priest, has gone into the Holy of Holies for us, with his own blood, and "to them that look for Him shall he appear the *second time*, without sin unto salvation." Heb. 9: 28. When he comes out of the Holy of Holies, will it not be on the day typified! Beyond a *doubt* in my mind it will be. Look at the type as set forth in Lev. 23: 26, 27, 29, 32—"And the Lord spake unto Moses saying, also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you: and ye shall afflict your souls, and offer an offering made by fire unto the Lord. . . . For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. . . . It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month even, from even unto even, shall ye celebrate your Sabbath." Every soul not found "afflicted," that is, humbled and penitent for his sins on that day "*among* his people," will be "cut off."

We will now look at the Jubilee Lev. 25: 8—10, 13—"And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family. . . . . In the year of this jubilee ye shall return every man unto his possession." All christians admit this is a type of the final deliverance of the Saints. The tenth day of the seventh month is the TIME God has set. Will it not come then? Yes—God will vindicate his word to the last "JOT and TITTLE."

The present year, called 1844, but *truly* 1843, will be the *Jubilee*. It may be possible to determine with certainty when the anniversary of the fiftieth year of the Jubilee, as kept by the Jews, would return, but that does

not alter the *nature* of the type; and the *day* in the year is expressly fixed in the *tenth* day of the *seventh* month, "*in the day of atonement.*" I now see that God has given us *the year* as well as the *month* and *day* in which our Great High Priest will come forth, and the Trump of Jubilee will sound.

So far as the chronology is concerned, on which we *have* based the termination of the 2300 years, I care but little, and shall say but little; for, I consider the types to be fulfilled, and the 25th of Matthew, as I shall show, settle the fact that *this* year is the true termination. I would just say that we have taken 457 before Christ as the point from which to start the 2300 years. That year corresponds with the Julian Period 4257. The Julian Period is a period used by astronomers, reaching back of creation. Now add to that year of the Julian Period 2300 and we have 6557.

Thus 4257
2300

6557, which corresponds with this year 1844.

Again, add to 4257, the Julian Period of the going forth of the commandment to restore and build Jerusalem, the 70 weeks, or 490 years, that are cut off from the vision of 2300 days, and we are brought to 4747 of the Julian Period, which corresponds to A. D. 34; fixing the termination of the 70 weeks at that point.

Thus 4257
490

4747, which is A. D. 34.

2300 years the whole length of the vision.
490 years *cut off*, Dan. 9th: 24, bringing us to A. D. 34.
1810 " remained after the 70 weeks were cut off.

Thus add A. D. 34
1810

And we have A. D. 1844, which is in *fact* the *true* year, 1843.

I am satisfied we must give up our previous positions, or admit *this is the year* of our Lord's return. "The wise shall understand," the angel declared, and we have *echoed* it. Understand what? we have asked, and answered—"THE TIME." Shall we now take our opponents' ground, and say—"No man is to know any thing about the day and hour!" Yes, we shall say so if we are asleep; not without. Do we not say, "We are in the tarrying time!" What does our Lord say shall then happen? The virgins slumber and sleep. Who are the virgins? Not the heathen who never had the lamp—the Bible; not the wicked *out* of the churches—they never "went forth to meet the Bridegroom;"—not the nominal *churches*, they have done no such thing: no, no; it was the professed believers in the advent in "1843," and nobody else. Now look at the 24th chapter of Matthew:—all the signs to precede the advent had been given, and the chapter closes with the evil servants doing the very work which we know has been going on for a short time past. One of those so-called doctors of divinity said in the pulpit, a few days since, that the advent believers had "*cursed the church long enough.*" That looks as if the prophecy now had its full accomplishment. The 25th of Matthew commences at that point, and says—"THEN"—*at that time* "shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom *tarried*, [if the vision *tarry*,] they all slumbered and slept." On what did they slumber and sleep? *Time.* Not the *fact* that Christ is coming—but *the time.* "And at *midnight.*" "How long the vision? Unto 2300 *evening-mornings.*" An evening, or "night," then, is *half* of one of those prophetic days. Here then we have the "*chronology*" of Jesus Christ. The *tarrying time* is just *half a year.* When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put *this cry* into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25th of Mat. "At *midnight* there was a cry made, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM." Here we are—the last warning is now sounding!! O, heed it, ye virgins. *Awake,* AWAKE, AWAKE. O, flee for thy life—look not behind thee—remember Lot's wife—"WHOSOEVER SHALL SEEK TO SAVE HIS LIFE, SHALL LOSE IT: and whosoever shall lose his life, shall preserve it." He that will not venture on the Lord and his word, risking all—leaving all—*going "out"* from all, with works corresponding to his faith, will perish; for "*faith without works is dead,*" and "*by works is faith made perfect.*" O that our Lord may now give power to *His truth*, and beget in us the spirit of entire consecration that we may go in to the marriage feast of the Lamb.

To illustrate the position we have occupied, *Time*—the preaching of *definite* time for the coming of our Lord was what led us to take our lamps and go forth to meet the Bridegroom. The great truth our Lord Jesus Christ is coming again, personally, to this earth, was, so to speak, the *rope* let down from heaven, made fast to the throne of God, and equally immovable as that throne; by faith, as with both hands, we took hold of that rope; under our feet we had a solid platform, *time*, where we stood, and all our opponents could not remove it, nor make us let go of the rope. There we stood and rejoiced in the "blessed hope." What our opponents never could and never did do, the end of the supposed Jewish year 1843, affected, viz.—swept away our *platform* from under us, and left us with nothing but the rope to hold on by. Did we let go? Some have, and "*drawn back to perdition.*" But many have continued to hold by the rope. The scoffing winds have beat against us severely, and we have swung in the air the sport of our opponents. They told us we were now with them, looking for the Lord's coming, but without any *definite time*; and we have been compelled to admit it, but have refused to let go the rope,—saying—"If the vision tarry, wait for it." But we have not known how long we were thus to swing upon the rope without a foundation for our feet; and we have not felt the same joy and glory that we did when we stood on definite time. God has been *trying* our faith, to see if we would hold on. Now, once more, he offers us a platform on which to stand. It is in the 25th chapter of Matthew. Here we have the *chronology* of the tarrying time, and *its duration.* "If ye will receive it," you will find once more your feet upon *a rock*, and the glory that the first belief in time produced in our breasts, returns with a large addition of it, even a "joy unspeakable and full of glory."

The tenth day of the seventh month cannot, I think, be farther off than October 22d or 23d: it may be sooner. From the language of Leviticus 23: 32, I think *the hour* of the advent will be at the *evening* of the tenth day: thus God may design to try our faith till the very *last moment*; and "he that shall endure unto *the end*, the same shall be saved."

I am inclined to believe that those who *watch* for *the day* and *hour* will "understand" both, before they arrive. Paul says, Heb. 10: 25, "Exhorting one another; and so *much the more* as ye *see the day* approaching." Which seems to imply that it may be seen before it actually arrives. Our Lord says, Rev. 3: 3, "If therefore thou shalt *not watch*, I will come on thee as a thief, and thou shalt *not know* what *hour* I will come upon thee." Which implies, that, if you will *watch* we shall *know* what hour. It appears to me probable that the "blowing of trumpets in the seventh month, in the *first day* of the month," Lev. 23: 24, is to be understood as a type of something that is to occur on that day which will be a *signal* to those who are watching, to show them that the seventh month has commenced. It may be the literal sounding of the "seventh trumpet." If not that, something that God's people, who are watching, will understand, and then *know* for certainty when the *tenth* day is. Psa. 81: 3, "Blow up the trumpet in the *new moon* [the *first day* of the seventh month] in the *time appointed*, on our solemn feast day." I think that blowing of trumpets means something that we shall very soon understand. The Lord help us to stand on our watch tower.

RECAPITULATION. 1. *Time* for the Advent of our Lord is revealed. "The vision is yet for an *appointed time.*"

2. The time may be known. "The wise shall understand."

3. "Though it [He] *tarry*, wait for it" [Him].

4. "While the Bridegroom *tarried* they all slumbered and slept." On what? *Time.*

5. We are in the *tarrying time* now, and have been since last spring.

6. How long is the tarrying time? Half a year. How do you know? Because our Lord says, "at *midnight*," while the Bridegroom tarried. The vision was for "2300 evening-mornings," or days. An "evening," or *night* is half of one of those prophetic days, and is therefore *six months.* That is the whole length of the tarrying time. The present strong cry of *time* commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, "*go ye out* to meet him." There is a leaving *all* that I never dreamed could be seen. When this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm—and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree, and a weeping or melting glory in it that passes all understanding, except to those who have felt it.

☞ On *this present truth*, I, through grace, dare venture *all*, and feel that to indulge in doubt about it, would be to offend God and bring upon myself "swift destruction." I am satisfied that now—"whosoever shall seek to save his life," where this cry has been made, by indulging in an "*if* it don't come," or by a fear to venture out on this truth, "shall lose" his life. It requires the same faith that led Abraham to offer up Isaac—or Noah to build the ark—or Lot to leave Sodom—or the children of Israel to stand all night waiting for their departure out of Egypt—or for Daniel to go into the lions' den—or the three Hebrews into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith: but I am satisfied we are not. This *last truth* brings such a test, and none will venture upon it but those who are accounted fools, madmen, or anything else that Antediluvians, Sodomites, a lake-warm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry—"Escape for thy life"—"Look not behind you"—"*Remember Lot's wife.*"

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